

CENOTAPH--chhorten or chhotren. The word "chhorten" means "a receptacle of offerings" Mr. Jasche describes them as being "a sacred pyramidal building, of a form varying in different countries...they were originally sepulchres, containing the relics of departed saints, and therefore called "dung rten" afterwards they were erected as cenotaphs, i.e., in honour of saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine." In Ladák, a wealthy Buddhist builds a "chhorten" for himself, leaving in the upper part of it a niche wherein, after his death and cremation, his ashes and powdered bones are placed. The niche is then built up.

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[20] CHABA--chhaba. This is a corruption of "chhápa" meaning "tea man". The Leh officials speak of the Lhása commercial agent as the "chaba". His proper title is the zhung tsong or "zhung tsongpa" which means the merchant of the "deyva zhung" of Lhása. He comes once every year, and stays at Leh for about 8 months. He is sent by the Lhása Government, and is supplied with free carriage the whole way from Lhása to Leh, to the extent of 260 yaks or ponies for loading, and 15 riding ponies. During his stay at Leh, he is provided by the Kashmir Durbar with the following quantities of supplies, viz., flour 64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 maunds. Two servants are also placed at his disposal. The principal articles brought by the "chaba" are tea (chiefly green brick tea), musk pods, incense sticks, Chinese turquoises, and certain medicines such as jádwár ("aconitus ferox") and momeera ("coptis teeta"). He takes back to Lhasa, saffron, Báltistán dried apricots and sugar. This "chaba" commercial agent is, in a way, connected with what is known as the "Lapchak mission" which is sent from Leh to Lhása every third year. For further information see "Lapchak". The Chhaba Mission being a profitable one; the right to conduct it is sold yearly by the Lhása Government, to a Lhása merchant.

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[21] CHIEF--gópa or góba the headman of village, etc.,
chenmo (principal).

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CHIRAGH--skiontsey small--made of clay, stone or metal, for household use chut-khung the large brass or copper vessels in which oil is kept burning in temples.

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[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir".

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CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own.

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DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites.

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DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.¹ The sword and dagger dances are those best worth seeing.

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DANCER--trakSHóзма or takSHóзма, a professional female dancer.

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The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHóзма usually belongs to the "hmangriks" caste; she may occasionally belong to the "tóbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan.

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DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil."

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¹ [i.e. barley beer -- Analyst]

2: Ramsay--47 G-3 (no date) 1890 AJ4 W. Tibetans AJ4
Tibet AJ1

grass, grain, wood, etc., to these merchants and their followers.

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The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir.

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LADAKI--The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "bód or "bót while a Buddhist woman is termed "bóti." The word "bhôt" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics.

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A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "ArGHon." For a full description of these, see under the heading "Half-caste."

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LADLE--tázoo or trázoo (general), cháthum or respectfully solthum (the brass ladle used for putting tea into a tea cup), chhoothum (the large brass ladle, with which Ladakis fill their water pots at a spring).

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LAMA--láma or lámba. In classical Tibetan, "la" means "high" and "ma" means, "the one," thus the literal meaning of the word "Lama" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asbka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (vide Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámas (i. e., monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Lama named "Tsongkhápa," the

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●415 [106]MUG--kórey; the shallow, saucer-like, drinking vessel made of wood, and some times lined with silver, which all Ladákis carry about with them.

764 MUMMY--ro skámpo. Tibetans usually burn their dead, but when a great Láma or Incarnation dies, they take the body, and without removing the inside, etc., place it, just as it is, in a large coffin, which is then filled up with salt, and removed to a suitable place where a chhorten is erected over it.

826 MUSCULAR--roosthak or roosthak. Ladákis think a man full of blood (no muscle) is a strong man hence the name.

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533 MUSICIAN--mon. In Ladák the "mon" is the musician caste. There is no Ladaki word for "musician," the book word is rolmókhan.

000 MUZZLE--khamtshul (the lower part of face), khákaps (in Ladák these are made of plaited horse hair).

601 [107]NEPHEW--tasháo (general); acho-i-butsa (elder brother's son); no-i-butsa (younger brother's son); achey-i-butsa (elder sister's son); nomo-i-butsa (younger sister's son).

[108]NIECE--ácho-i bómo (elder brother's daughter); no-i bómo (younger brother's daughter); áchey-i bomo (elder sister's daughter); nomo-i bomo (younger sister's daughter); also tshámo (general).

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781 NIRVANA--The Tibetan idea of attaining "nirvána" is their equivalent to our idea of reaching "heaven". They think that life is bad; that it is full of pain and sorrow; and that the greatest conceivable bliss is the attainment of nirvána, or the state of "nothingness," which, according to our ideas, is the same as annihilation. "Stongpa ngyid" is the Tibetan equivalent for the Sanscrit "nirvána"; "ódsál" or "ótsál" (literally "light-bright") means the world to come--that place where it is always light and there is no night. "Sangeys thop ches" is to attain Buddhahood, or, in other words, "nirvána." "Kopang thop ches" is "to reach the standard of perfection" or Buddhahood. "Zhingkhams-la skiey ches" is "to be born in the field of merit," that is to say, to attain "nirvána" or to cease being reborn in this wicked world.

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(about 18 inches high); thorchok (about 24 inches high), and rgialchok (the king's table as high as that of a European).

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On great occasions, when Ladákis feed together, the height of a man's table marks his rank. The lowest in rank sit on the ground and feed off a ltapchok, while the great men sit upon cushions and feed off a thorchok, and so on.

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TANNER--hlamkhan. The art of tanning is unknown in Ladák, where most of the leather used is imported from India. The local mode of dealing with a fresh hide is to wash it, dry it, again to wash it, then to rub it well with oil and to leave it to dry. The whole operation takes about four days, and the result is a very bad leather.

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TAX--SHoGHAM (octroi and general term); bap or mámila (the land tax); rátot (the cash payment taken by the State in place of a certain number of goats due as revenue); lugtot (ditto in regard to sheep); martot (ditto in regard to "thee"), also SHingtót and phugtót (ditto in regard to wood and straw). In Lahaul the word "thal" or "thral" means "tax," but in Ladák it is used only in regard to the indirect tax, called "beygar", i.e., "forced labour."

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TEA--chha (generic term); chhápak or chha-i-páoo (Lhása brick tea); chha-i-góla (Indian ball tea); cha hngonpo (Indian green leaf tea); chha-i-zangja (coarse black Lhása brick tea); chha-i-sar (good black Lhása brick tea); chha-i-reekar (the best black Lhása brick tea); dāmoo means "a brick" of tea of any sort.

Ladákis like the chha-i reekar best, but as it costs two rupees odd per pound, they cannot indulge in it often. Ladákis mix soda, salt, butter and milk into their tea, but they do not use sugar.

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TEA-CUP--kórey (the drinking vessel of the country, made of wood and shaped more like a saucer than a cup); káriól (or káról) i-korey (a China cup.)

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TEA-POT--teepreel or chháteep, or respectfully solteep. Also sámáwár (the Russian tea urn; many of these are brought down to Leh by Central Asian traders).

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhátum, 415
 or respectfully solthum (the large brass spoon with which tea is 195
 ladled into the cups).

TEMPLE--Ladákis have no temples, and are not addicted to congre- 346
 gational worship. Almost every man has in his own house, if
 he is a rich man, a "Hlakchhung" or "idol room," where a 778
 Lama always is on duty to attend to the lights, repeat prayers, 565
 etc., and if he is a poor man a "Chhotkhang" or idol room, 792
 The apartment in a monastery where the sacred books are kept 792
 is called the "Chhoskhang." The room in a monastery where 779
 congregational worship takes place is called "Dookhang" or 794
 Rdockhang.

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco 276
 plant, grown in Baltistan. They dislike the abomination of the 439
 Indian bázár.

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the 743
 decay of teeth is caused by the presence of a small worm,
 which they call "So-i-boc."

[161]TRANSMIGRATION--khorwa or skorwa, the theory of 775
 "metempsychosis" (which see) or the six classes of beings in
 which re-birth of the soul may take place.

TRAP--peeltem (any kind of contrivance, other than a snare or 224
 noose, for catching animals); peerdung (with falling trap door,
 like a rat-trap).

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys 779
 konjok (Buddha); (2) chhos konjok (the Buddhist scripture);
 (3) geyndun konjok (the Buddhist priesthood).

[162]
 TROUSSEAU--raktak. This is the word used to denote the whole of 583
 the property, of whatever kind, which a girl gets from her
 parents when she marries. The chief object, from the bride-
 groom's point of view, of having a set wedding is to get hold of
 this "raktak," for if there is no formal wedding, there is proba-
 bly no "raktak." Hence the object of celebrating a wedding
 long after the woman has become the unmarried wife of the
 man. But see "Marriage."

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do not do much in the way of money-lending. The people
792 seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
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241 out in the open and is always set up at the foot of a mountain slope at a place exposed to the wind. Its floor consists of loam that has been stamped down or else it is covered with large sheets of slate. Admidst singing, loud shouting, and blows the four-legged threshers are driven continually in a circle around the post until the grain has been trodden out by their hoofs--not in the cleanest of ways, to be sure. Then the grain is winnowed during a moderate wind, upon which occasion everybody joins in singing a not unlovely, monotonous song (las-gso, which means "incitement to work"), which is also to be heard accompanying most common labors which require bodily strain. Once the grain has been cleaned by winnowing, firm sacks woven from goat or yak hairs are filled with it, and it is carried into the house. Here it is poured into the large containers constructed of slabs of slate. After the last sack has been poured out, the master of the house presses a large seal in loam with a signet carved out of wood onto the joint between the wood cover and the edge of the container. The Buddhistic hooked cross (swastika) on the seal is supposed to guard the valuable crop from the hand of thieves through its magical power, and it actually does guard it because the thief is afraid of its magic. /There follow, after p. 32, two full-page illustrations, the first with the subtitle, "Tibetan children"; the second with "Inhabitants of Ladakh." / /33/ The granary is in the lowest story of the house, just underneath the household temple.

868 In this way the boy, through his sharp powers of observation, became acquainted with all the activities which are connected with the cultivation of the soil in those inhospitable mountains, and gradually he gained an insight into the heavy battle which the Tibetan farmer must wage with the forces of nature. In his imagination these forces of nature turn into animated beings, spirits, gods, demons, and goblins. The boy also heard from the narratives of his parents and neighbors how man so often succumbed in this battle because, as they said, the dreadful powers were unconquerable for the ordinary human being. But the lively lad also learned early to join in the work, and with great zeal he took part in the labors in which his strength permitted him to participate, until finally he was able to perform all types of work and became an efficient Tibetan farmer.

372 Droga Namgyal was even more eager to climb with his father or with a relative into the mountains to gather "wood" than he was to go into the fields. At least they called it a wood, although it was often no more than small shrubs which served as fuel. It was extremely

Following page 32/

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Inhabitants of Ladakh.

It was extremely

seldom that one could find a tree in this wilderness, which is poor in rain and in trees. Aside from willows, poplars, apricot and nut trees and a few apple and almond trees at the irrigated bottom of the valley, only a number of tamarisks and hawthorn trees grew at the edge of the brook in the side-valley, and up above in far-removed highland valleys grew a few juniper trees (*Juniperus excelsa*); on the slopes of the mountains and on the plateaus there was neither tree nor shrub to be seen for miles around, only here and there bushes of burtse, a woody, strongly smelling species of *erodia*, gorse (*caragana versicolor*), and similar woody shrubs.

Over there, beyond the Indus, stood a group of poplars, it is true, in the middle of a steep and barren mountain slope, as well as wild currant bushes and tamarisks at a well. But nobody dared to cut down wood there. There lived a terrible Lu by the side of the well who guarded the water and the bushes. The wife of Konchog Trashi, the old teller of legends and fairytales, had once cut off a few dried branches from the trees and had taken them home. /34/. The following year she came down with leprosy, the Lu-disease (klu-nad) as the Tibetan calls it, which the angered nymph had conjured upon her. She died a horrible death. "That's what she gets for her forwardness," the lamas had declared. Droqpa Namgyal was thus also warned very severely both by parents and grandmother never to get wood from there or even as much as to go in the neighborhood of the well; likewise he was not to cut any wood from the large, beautiful juniper trees in the nearby Skyinling valley, for those trees were Lhashing (lha-sin, "gods' trees"), inhabited by mountain gods, whom it would be dangerous to provoke since it might cost the offender his life.

It was a laborious task to extract with the small pointed hoe the burtse shrubs with their woody root stem and then to tie them together with the strong string made of goat or yak hair into a proper carrying burden. In this way the boy learned early to carry a considerable load on his back and to bring it into the valley along the narrow, poor mountain pathways. Sometimes, when it was necessary to collect a larger quantity of fuel, a few donkeys were taken along into the mountains to help with the carrying.

Often his mother, and even more frequently his grandmother, sent the boy to the nearby caravan route in order to collect cow and horse dung in a basket. This dung was then spread out on the flat roof of the house for drying and was then in turn used for fuel. Droqpa Namgyal once heard his grandmother give his mother a severe scolding

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372 because the latter had several times gone out without the tsepo (the
 415 little carrying basket woven with straw) on her back. The old woman
 said that only shemas (noble women) or slovenly females did such
 things. Going out without a tsepo was useless because one missed the
 fine opportunity for collecting dung. Namgyal (14) enjoyed gathering

551 14. From now on the relatives call the boy mostly only by
 his second name "Namgyal" omitting, as a rule, the ugly
 protective name "Drogpa," except on occasions when they
 again want to frighten threatening spirits with the name, or
 when they want to differentiate namesakes.

231 wood because it gave him the opportunity to wander through mountain
 476 and valley. But it was a particular delight to him to drive the herd
 of sheep and goats of the village into the mountains with his father
 or uncle or later with an old companion, whenever it was the turn
 of the Dragshos house to tend the village herd. They would get under
 way as soon as the sun had gone up over the double cone of the Brag-
 numa. His mother would give the boy a sizable /35/ lump of kollag
 (a lump of roasted barley flour kneaded into a firm dough with tea
 or beer) to take along, which the boy would bind, wrapped in a cloth,
 inside his long waist-belt or sash. Everyone would take a sturdy stick
 into his hand, Namgyal would also tie his slingshot inside his sash,
 and then they would go up into the mountains.

231 First their own herd of about 50 sheep and goats is driven out
 of the narrow, dark stable. Then they go along the twisting village
 street and at every courtyard another small herd joins them, in the
 case of the small farmers consisting of only five to six animals, until
 the entire village herd is together. They turn into a side valley,
 slowly driving the herd on through loud shouts, as well as luring it on,
 and there the young herders lead it along the brook where the animals
 line up in rows to take their morning drink. Until evening there is
 then usually not a drop to drink in this wilderness. If a wayward
 goat (15) should decide to move too far away from the rest of the

15. The Tibetan goat which is often falsely designated as a
 "Kashmir goat," is a small, extremely agile and very easily
 satisfied animal which climbs with the adroitness of a
 chamois. It supplies the fine wool which in Kashmir is
 worked into the famous shawls and similar fine woven products.

does not starve and that the little lamb does not die of hunger either. You gentlemen! Bring the rope over here please!"

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Norpel and Ishe Lhundrub, the two uncles of the girl, then got up and put up a rope right across the entire living room fastening its ends to the main beams of the ceiling. Then they went with mother Deskyid into an adjoining provision room and soon came back laden with clothes, women's ornaments and all kinds of household utensils. The clothes were partly made of Tibetan cloth colored wine red, and partly of blue, green, brown or black European cloth, satin or muslin; there also shone forth the sleeveless fur covering decorated with red and green cloth, colored sashes each from two to three meters long, the shirts with the very long sleeves, trousers whose legs resembled pipes of about one and one-half meter's length, and--the prize possession and the pride of the bride--the perag, the head ornament with many turquoises and many little silver and gilded amulet containers and capsules covered with colored semi-precious stones. All these things were hung up on the rope and especially the perag was hung in such a way that everyone could see and admire it. The rest of the rich ornaments, the necklace of corals and silver decoration, the earrings, the shoulder pendants and the like, the mother displayed on two little tables placed in readiness for the purpose. Next to this were placed in an orderly row the shoes, delicate Indian pointed shoes, next to more clumsy Tibetan shoes made of colored cloth. Furthermore they put down there the handleless copper cooking pots which are tin-plated on the inside, the copper dishes and plates, the wooden cylinder with the mallet in it for the mixing of butter tea, and the tea strainer woven out of hard, wire-like grass (45), as well as all the other household

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45. The botanical name of the grass is *Kobresia tibetica*.

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and kitchen utensils. That is the bride's ragt'ag (46), the bride's rope

46. Along with the form rag-t'ag there also exists the form ras-t'ag which is apparently connected with "ras," meaning "linen cloth," "garment." Often the bride's rope is simply called "t'ag-pa" (meaning "rope") for short.

or the trousseau rope which is here put on display in order to be able to measure the purchasing price of the bride, the "price of the mother milk," in accordance with it. The two uncles of the bride very

/Following page 112/



Preparing of the butter tea

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CHAPTER 11

HORSES, MULES, YAKS, AND MOTI

484 The ideal way to travel Central Asia is by horseback,
492 unencumbered by any pack train. That is the way
the Tibetans and Ladakhis travel. They ride the small Tibetan
horse that stands about ten hands high, has husky shoulders and
small feet, and possesses great endurance. The natives travel for
weeks on end in this way. They have no pack animals to slow
them down. Their only baggage is what they carry in saddlebags
• 415 or in the roomy pockets of their heavy wool coats. One of them
484 will have a pot and another a small wooden churn for mixing
574 *gur gur cha*. Each will carry a bowl, usually one of wood inlaid
with silver or gold. Indeed one who travels Ladakh or Tibet with-
out a bowl usually gets no food when he visits another's camp.
The guest is supposed to hand the host his bowl if he wants the
hospitality of the camp. These fast Tibetan or Ladakhi travelers
carry salt, tea, butter, and flour in small woolen bags. They make
fire with flint rather than with matches, and the fuel is usually
the low *dama* bush that burns even when green.

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A TRAVELLING VENDOR.

Bringing his collection of curios for sale to shew the Dr. Sahib, and demonstrating with a song the excellence of his home-made fiddle. To the right is a lidded beer-pot, and on the small table a pot for pouring out libations.

[FRONTISPIECE]

Domesticities

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342 fitting a series of short horizontal boards into the slots cut in the sides of the framework. The big family stove is built of a special black mud, deposited at the bottoms of rivers or streams, or dug from under the damp turf on their banks, which becomes very hard when dried. The stove is roughly square in form, with a hole at two or more corners round which the hard mud is raised into three upward projections, thus supporting the local rounded cooking-pots. These are made of copper and tinned over by the local blacksmith. We Europeans have to be very careful to have this lining kept intact to avoid copper poisoning, but one often finds the Ladaki brewing his tea in a pot from which all traces of tin have long ago vanished. Perhaps this is why we are so often upset when we accept invitations to meals in their houses. In front of the stove on the right-hand side is a projection of the same hardened mud, which is to accommodate the right-hand of the "fire blower," as he operates on the bellows. These are very effective instruments with a large nozzle pushed well under the glowing fuel, and an elongated bag of goat-skin at the outer end of which two small bars of wood are attached, with small loops of strongly-twisted thread in the middle. Through these the thumb and fingers are placed to open and close the mouth, and though it sounds and looks a simple process a certain knack must be acquired to get a good fire. Children of the house often keep it going, but the fire-blower is generally a sooty-faced, ragged woman-servant, the counterpart of the old scullery-maid in the West. The stove has a large central tunnel with branches radiating out to the corner holes, and in the middle is a depression for the biggest hole of all.

Here the large pot of butter-tea is generally brewing. The tea, of which the best variety comes from Lhasa (where it is used as coinage) in bricks, is stewed for some hours, then mixed up in a special churn, phonetically named a *gurgur*, with butter, soda, salt and milk. Some writers have said our

752 Tibetan friends prefer rancid butter, but in Ladak at any rate, those who can afford to be so are most particular that the butter shall be fresh, never melted previously, and without a strong smell. The resulting concoction to us tastes more like soup, and few Westerners can stand more than one or two cups without disastrous results. For the Tibetan on the other hand it is one of his staple foods, its butter helps to supply the carbo-hydrates which he so rarely takes in the form of sugar, though he gets plenty of starch from his uncooked barley-flour, mixed with water or tea. The fat also warms and sustains him in the bitter winter, and as this separates out if allowed to cool but slightly, his cup is supplied with a metal lid and saucer if he moves in better circles, and his wife or attendant constantly adds hot tea as soon as there is any room to fill up. In this way over twenty cupfuls may be taken at one midday meal. For us it is a very trying custom when we visit our Ladaki friends, and we have to explain that, just as much of our tea (fortunately for us!) upsets them, so our internal economy can only deal with a small supply of their favourite beverage! Another difficulty for us is to sit cross-legged on the floor for so long, and, although we know it is bad manners to stretch out legs, eventually when stiff knees or needles and pins become intolerable, we have to ask our host or hostess to excuse the position. To return to the fireplace —we find the seats of election are on the side of the stove opposite the bellows, for here is a little trough into which the hot ashes are pushed through from the other side, as aeration necessitates. Squatting cross-legged on mats round these hot embers, which can be constantly raked over with a rough fire-spoon or even the hardened fingers of our native friends, we can stretch our hands out over the warmth, and renew the glowing vitality by occasionally leaning over to give a few good blows. This cosy corner is, of course, the warmest at night, and given to either the weakest or most distinguished member of the household. The Doctor Memsahib once had

Domesticities

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made of creamy milk; it then has a delicious fruity flavour with a slight suggestion of wine. By early morning the *zho* in the large pot will have set, and the house-mother must rise early to churn it. She has a long instrument with leather fans on the end, which must be kept twirling in the pot, and it is a matter of some skill both to keep the curdled milk at the right temperature by adding hot or cold water, and to twist the churn at the correct rate. An experienced housewife eventually separates out a fine cone of yellow butter, while in the pot the sour buttermilk is left, the remainder of which, after having retained enough for the household's needs, is taken to the bazar to be sold. It is used for various kinds of food. Vegetables, which we would consider weeds, are collected from garden and field, washed, boiled, washed again, then kneaded, fried with onions and added to the *darra* or buttermilk. This mixture is used as a sauce with *zan* or *baba*, which is made by boiling the milled flour of roast wheat, barley and peas into a mash. The peas are like our English ones, but harder and more flavourless. The milk curds when set are also hung up in a bag, and after all the whey has dripped out and the curd dried, it is well pressed and cut into strips,—perhaps fried in butter and used in soup. From Yarkand come dried curds of horses' milk, which is also used for this purpose. Other changes in diet are afforded by mixing barley-flour into paste with a little *chang* or native beer, and allowing it to ferment. This is then dipped into and eaten with more *chang*. Another delicacy is made by mixing good butter, sugar and, perhaps, currants into a paste and eating it with *chupattis* like jam. 252 [415]

At the New Year a special dish is provided by making a round flat barley-cake, and pouring a little butter into a hole in the middle. [527]

All this use of flour, whether of wheat or barley, presupposes the long processes of cleaning the grain, shaking it up and down on a *shupu* (a kind of straw tray), so that the loose husks blow away, and the little stones and odd bits which get

A Typical Monastery

352 792 *Skushog*. Next to the *Slobdpon* sits the leader of the ecclesiastical band. Heading the opposite row is the *Umdzad*, who is the steward and is responsible for the worldly affairs of the monastery, and in some *dGonpa* at the further end, near the door and on the *Skushog's* left, a seat is reserved for a disciplinarian who has to keep the lamas in order should any misbehave.

792 346 Thus they sit, whether they are at meals or engaged in their devotions. The latter consists of the reading of the books, punctuated every now and again by the band, when the flageolets are blown and the drums are boomed. Behind the 353 779 row of seats one's eyes, now accustomed to the dimness, are 532 able to make out the walls, painted with pictures of all sorts of gods and creatures, human, animal and mixed. Here is one specimen of dragon-like fury, crushing all sorts of wretched creatures under his feet, no doubt for punitive purposes, and, let us hope, remedial ones. Another wall will show Buddha-like figures in peaceful contemplation, and with hands and fingers placed in various postures, each of which has its own special signification. In other places are wooden shelves and recesses of various sizes, once gaily painted round the edges, though the light is too obscure to appreciate it, now blackened by age and smoke. In these sit more images of gods, mostly of a beneficent type, but the chief ones will be found behind the *Skushog's* throne. In a corner will be seen immense pots used for water or beer, a most fascinating assembly with their long-nosed spouts drawn straight out from the brims, high pointed collars behind, shining copper sides with brass edgings and waist-bands, the latter sometimes chased in silver. In another corner will be dusty shelves 779 788 containing the holy books, manuscripts written on parchment and tied between covers about twelve to eighteen inches long and some four to six inches high. So holy are these that when they are being carried along the streets, the good Buddhist uncovers and touches them with his head. They also are

4. Look over there to the left!
Those wells here and there
Are the beer nourishing the mother fields.
5. And in this large jar with the snake's head
The fluid /made/ of white barley
Is the beer of the Nyopas or the seven brothers.

539^x
585^x

The people:

Om, May things go well with you!

Notes to Kh. IIa and b¹

This song stands in the manuscript of Khalatse in the place of Tag-ma-cig, song II, and it has already been published once in the Indian Antiquary, 1901.

The beautiful Tibetan beer jugs made of copper or of brass are usually provided with a snout fashioned in the shape of a snake's head.

[45]

/65/ A Song about Good Luck

Kh. XIIa. The people of the house say:

1. Feathers not made of gold
But taken from the wild bird:
If you have three of those, then give them!
If you have nothing, then go away!
2. Little flags for the arrow,
But not made of silk:
If you have five of those, then give them!
If you have nothing, then go away!
3. Five measures of the grain of the gods,
But not consisting of barley:
If you have some, then give it!
But if you have nothing, then go away!

¹ [See pp. 86-7, Category 116 -- Analyst]

4
/Illustrations and Photographs./

532 / (1)/ Number 1. Dance of the bride purchasers (Drawing by
535 a native artist in Ladakh).
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535 The bride purchasers (five here instead of seven) can be identi-
534 fied by their tall, golden hats, which characterize them as "children
● 415 of the gods." The leader is holding an arrow with little flags in his
hand. They dance by sliding a shawl like a snake across their
shoulders. The music: Two oboe players, two drummers each with
two kettledrums, and two tambourine beaters. The people clap
their hands to the beat of the music. The family of the bride is
inside the tent. Beer jugs made of clay and brass.

778 / (2)/ No. 2. Altars that have fallen into disrepair, dedicated
712 to the three realms of the world. They were probably
painted blue, red, and white. In the Skinling Valley near
Khalatse.

531/ No. 3. Rock drawings along the Indus River near Khalatse.
778
137 Buddhist stupas, between them a small, horned altar belonging
to the pre-Buddhist religion. Twigs of the caper shrub.

778 / (3)/ No. 4. Rig-adzin-mgon-po of Gad-pa near Leh.

Three stupas of blue, white, and red color respectively. Con-
tinued existence of altars painted in the same manner and belong-
ing to the old religion, within Buddhism.

133 / (4)/ No. 5. View of the Tibetan part of the upper Sutlej
778 Valley.

Rough altar of the pre-Buddhist religion. Drawing by Prince
Waldemar of Prussia (1845).

772 / (5)/ No. 6. The holy mountain Purgul in the upper Sutlej
778 Valley.

Like the Kailas it belongs to the Tibetan Olympus. Up above
live the gods and the redeemed human beings. Drawing by Prince
Waldemar of Prussia (1845).

1 [See pp. 103-117, Category 116--Analysis]



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Fig. 39. A typical Ladaki house from outside, at Leh.



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Fig. 40. The kitchen inside a Ladaki house, at Leh.

[P. 480 - C]